

DOCUMENT RESUME

ED 194 239

RC 011 805

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 TITLE An Intercultural Community - Input Process for Curriculum Development.
 PUB DATE 19 Jan 80
 NOTE 36p.: Paper presented at the Annual Meeting of the Coalition of Indian Controlled School Boards (Denver, CO, January 19, 1980).
 EDRS PRICE MF01/PC02 Plus Postage.
 DESCRIPTORS American Indian Culture; *American Indian Education: American Indians: Change Strategies: Community Control: Community Education: *Community Involvement: Coordination: *Curriculum Development: Demonstration Programs: Educational Philosophy: Educational Policy: Elementary Secondary Education: Minority Groups: Professional Personnel: *Public Schools: *Relevance (Education): *Sequential Approach
 IDENTIFIERS Indian Education Act 1972 Title IV: Washington (Seattle)

ABSTRACT

A program to bring about community involvement in the development of curriculum for public schools was implemented in Seattle in 1974-75 by the United Indians of All Tribes Foundation. The program follows a 12-step procedure that begins with selecting community representatives who will learn curriculum planning skills enabling them to make informed decisions about the content and style of instruction in their schools and to incorporate the community's cultural traditions and values in school curriculum. The Seattle curriculum committee, composed of 12 Native Americans representing 4 areas of the city, worked independently and with members of the curriculum project staff. At the end of the project's first year the committee had produced a book ("The Story of Chief Sealth," ED 184 798) to be considered for use in the public schools and was in a position to negotiate with the region's educational policymakers concerning curriculum to meet community needs. The curriculum project--a possible model for all Title IV Indian Education Act programs--will continue for three years during which the community involvement process will be refined and established as a tool for ensuring equal education for minority groups. (JH)

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ED194239



AN INTERCULTURAL
COMMUNITY - INPUT PROCESS
FOR CURRICULUM DEVELOPMENT

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Paper presented at the annual meeting of the Coalition of Indian Controlled School Boards, Denver, Colorado, January 19, 1980.

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THE COMMUNITY IN-PUT PROCESS
FOR CURRICULUM DEVELOPMENT

by

Deni Leonard

This paper is to present an approach to the development of public school curriculum which includes representation from the members of the local community in all aspects of development. For too many years the local community has been ignored by professional educators. Evaluation after evaluation has indicated that the products produced by the professional curriculum developer are technically competent. That is, the products are consistent with educational evaluation which determines standards in learning. Children learn at a certain rate and learn better using well evaluated educational products. However, when the evaluation does not include the cultural values of a community, the educational products are many times meaningless to the child. And many times such products are harmful to children's attitudes about themselves. In short, the products are a reflection of the technician's values. A technician who may not be a member of the community in which he/she has developed curriculum. Thus, there should be a process developed which will enable the members of a local community to be involved

in the development of public school curriculum which will be subsequently taught to their children. Without community representation, the curriculum developer alone determines the taught values of the public school system's curriculum. This problem is the focus of this paper.

The American Indian or Native American person has been the victim of the technical curriculum developer for many years. In fact, since the Bureau of Indian Affairs opened educational institutions on Indian Reservations, non-representation from the local community was planned and implemented. The result of the technicians' work was to destroy the nationality or tribal identity of the Native American. Action which is insensitive to the United States Constitutional protection of Nationality and ultimately, to human dignity. Thus, curriculum technicians must be limited, coordinated and controlled. They must be made to distinguish between social needs of a particular community and scientific notions of the psychology of human learning, and from this analysis, determine their role in the development of curriculum for the community.

How can the Community Process for Curriculum Development help? What is this process and how does it work? Has this process been tested and what are the results? Does this process require anything different from the educational administrators? These are questions which will clarify the approach once they are answered.

The Community In-Put Process for Curriculum Development is an approach which enables the community to participate in the development of curriculum. Community representativeness will reflect the social aspects of values, lifestyle, language, and thought of the people in a community by allowing their participation, in cooperation with the technicians, in curriculum development. Through community representation, the curriculum will better reflect the peoples' lifestyle. Children of the community will be better able to relate to the curriculum, and subsequently, will be better learners. Community spirit, or community thoughts would become a part of the curriculum. The children of the particular community will be better able to relate to the concepts described in the curriculum and will be given an equal opportunity to participate in the educational process because they will not have to give up their nationality to be educated. Being a good citizen of your tribe is just as important as being a good citizen of the United States. To achieve this social justice is a major emphasis of the community in-put process. A Navajo witness before the United States Commission on Civil Rights said it best. "When my children go away to be educated, I want them to return home as a Navajo."

The Community In-Put Process for Curriculum Development is a twelve part process which was developed at the University of Oregon in 1974. The process is a part of my

work in the community education program at the University. Community Education is a very important concept. It practices democracy. Individual participation, continuing education, and community involvement are key elements to the community education program. Community members choose subjects which interest them. They also participate in developing the instructional methods of such classes. And, many members of the community are the teachers of the classes. Democracy at work.

The Curriculum Development Process is an expansion which teaches the community a twelve step curriculum development method. One of the major features of the community in-put process is its ability to utilize the curriculum development technicians as technicians. Thus, the curriculum developer is relegated to serving the community when the community is in need of his skills. Historically, the curriculum concepts were known only to the curriculum developer. Each curriculum concept was to be shared among curriculum developers only. Thus, many community members were unable to ask appropriate questions of the curriculum developer because they knew not what to ask! This community in-put process develops a method which transfers curriculum development skills to the community. The community can then decide among themselves about how they would develop curriculum and about how a public school curriculum continuum should look!

The twelve step method for curriculum development is

described on the next page. It was first used in Seattle, Washington during 1974 - 1975. The United Indians of All Tribes Foundation Educational Division used this process for a Title IV Indian Education Act program. During the pilot testing of this process, I served as the Curriculum Director of the program and supervised the implementation of each step.

A COMMUNITY INPUT PROCESS FOR CURRICULUM DEVELOPMENT

*The following describes a process to involve the community in the development of curriculum products for use in their community school. It will show the process of developing curriculum with the control and support of the community. The process is described and outlined with additional space for resource identification and notes.

PROCESS	DESCRIPTION	RESOURCE IDENTIFICATION
1. Community Meeting	Meetings are held to determine community individual's input relative to curriculum content. Meeting products *a definition of curriculum *prioritizing curriculum content *selection of a curriculum committee which represents specific areas of the community area development sites.	• _____ • _____ • _____
2. Community Curriculum Committee Meetings	Meeting Products *workshops teach members about curriculum development and evaluations are held *schedule area meeting (time and system) *organize recruitment method for area meetings to insure entire community awareness *select an Educational Advisory Board composed of federal, state and local school or education officials, and other professional educators.	• _____ • _____ • _____ • _____
3. Area Community	A meeting is held in one area of the community to specifically define curriculum content. Meeting Products *a definition of curriculum *a community educational needs assessment is completed *participant responses are accepted relative to the first community meeting priorities	• _____ • _____ • _____
4. Production of Curriculum Materials Begins	The technical development staff, from the priorities determined by the community members at the community meetings, basins the actual development of the educational materials. *a curriculum product is produced in prototype form	• _____

5. **Bench Test of Prototype**

The technical development staff hire an educational curriculum evaluation consultant to examine the technical substance of the prototype curriculum product.

***Result & Decision:**
If the product(s) pass this evaluation, they will be prepared for a pilot test. If the product does not pass this evaluation, it will be revised and resubmitted to another Bench Test.
6. **Submittal of Prototype to Curriculum Committee**

The technical staff submits prototype model of community curriculum committee for approval.

***Result & Decision:**
If the product is approved, it is prepared for a pilot test. If the product is not approved, it will be revised and resubmitted for approval.
7. **Curriculum Products are Pilot Tested**

The products are tested with a limited number of potential users. The function of the pilot test will be to provide information to the developers on how well the materials and procedures are meeting the objectives for which they have designed.

The prototype product will include a teacher training manual to introduce the teacher to instruction of a new educational product.
8. **Curriculum Committee Consults With Technical Developers During The Pilot Test**

The curriculum products may go through several revisions which reflect the conclusions of the formative evaluation. The formative evaluation will include primary input from the curriculum committee.

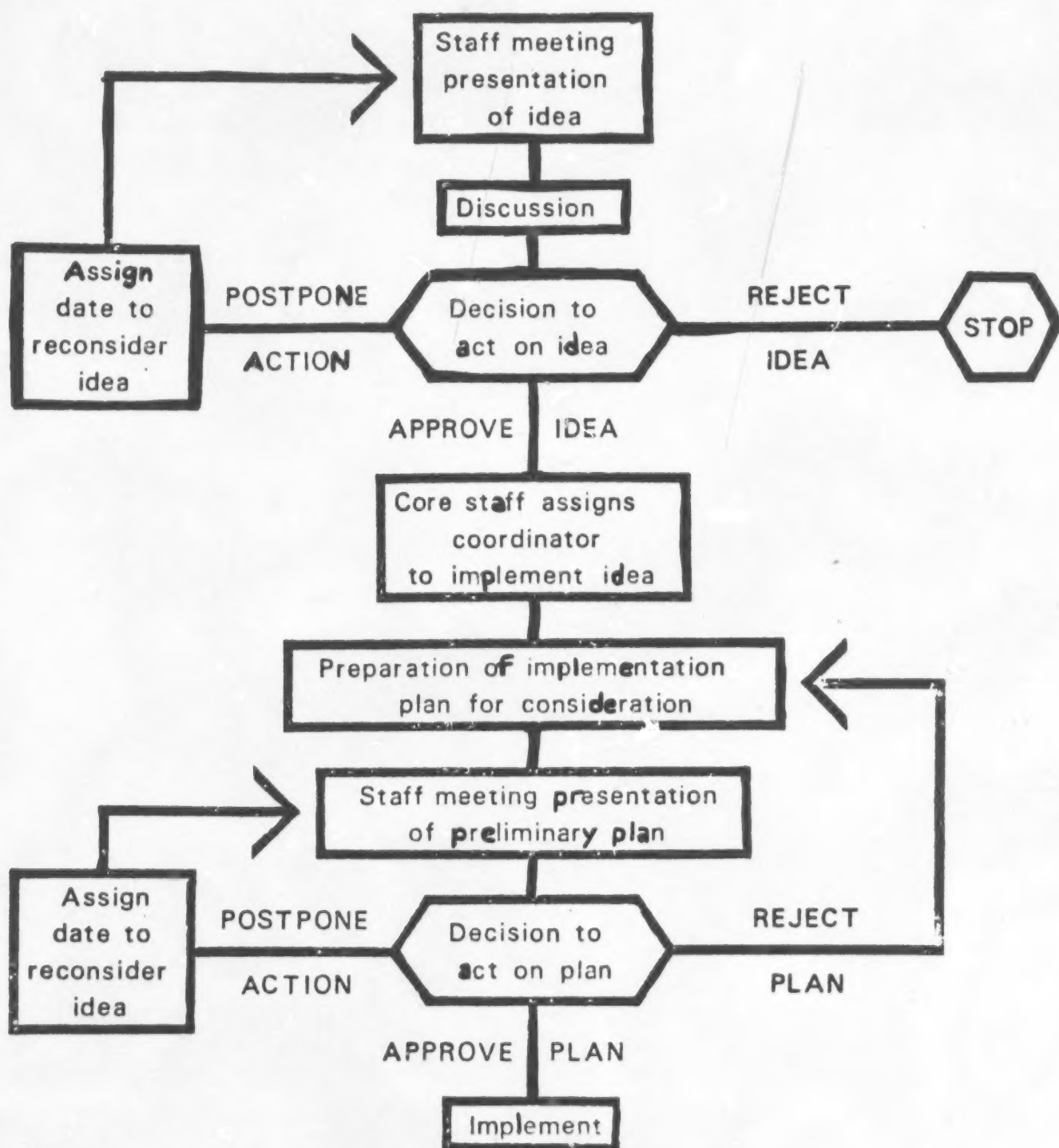
***Result & Decision:**
The curriculum committee will make decisions about the content of the curriculum during development to insure community input.

9. Curriculum Products after Successful Pilot Testing, are presented to the Curriculum Committee and the Educational Advisory Board
- The Curriculum Products are ready for dissemination into the classroom. To facilitate readiness for dissemination, the Educational Advisory Board will prepare their educational environments for product acceptance and purchase.
- *Result & Decision:**
The two groups will approve the materials as effective and they will approve Field Testing, or they will disapprove and request the materials be revised and resubmitted.
10. Curriculum Products are Field Tested
- Products are tested for effectiveness in an actual classroom setting. Analysis and reporting of information will provide the developers with feedback needed for final minor modifications and revisions. Products completing Field Tests are ready for Broadscale dissemination.
- *Major teacher training will take place at the start of Field Tests.**
11. Products are presented to the Curriculum Committee and the Educational Advisory Board
- The two groups review Field Test results.
- *Results & Decision:**
The products are approved or disapproved and a request is made for revision and resubmittal. If the products are approved, they are ready for use by the schools.
12. Products are presented to the Curriculum Committee for the last time
- Products receive summative evaluation and results are presented to the Curriculum Committee to measure their effectiveness in the process of development. The Curriculum Committee gives final approval of the products.
- The products are ready to be disseminated.

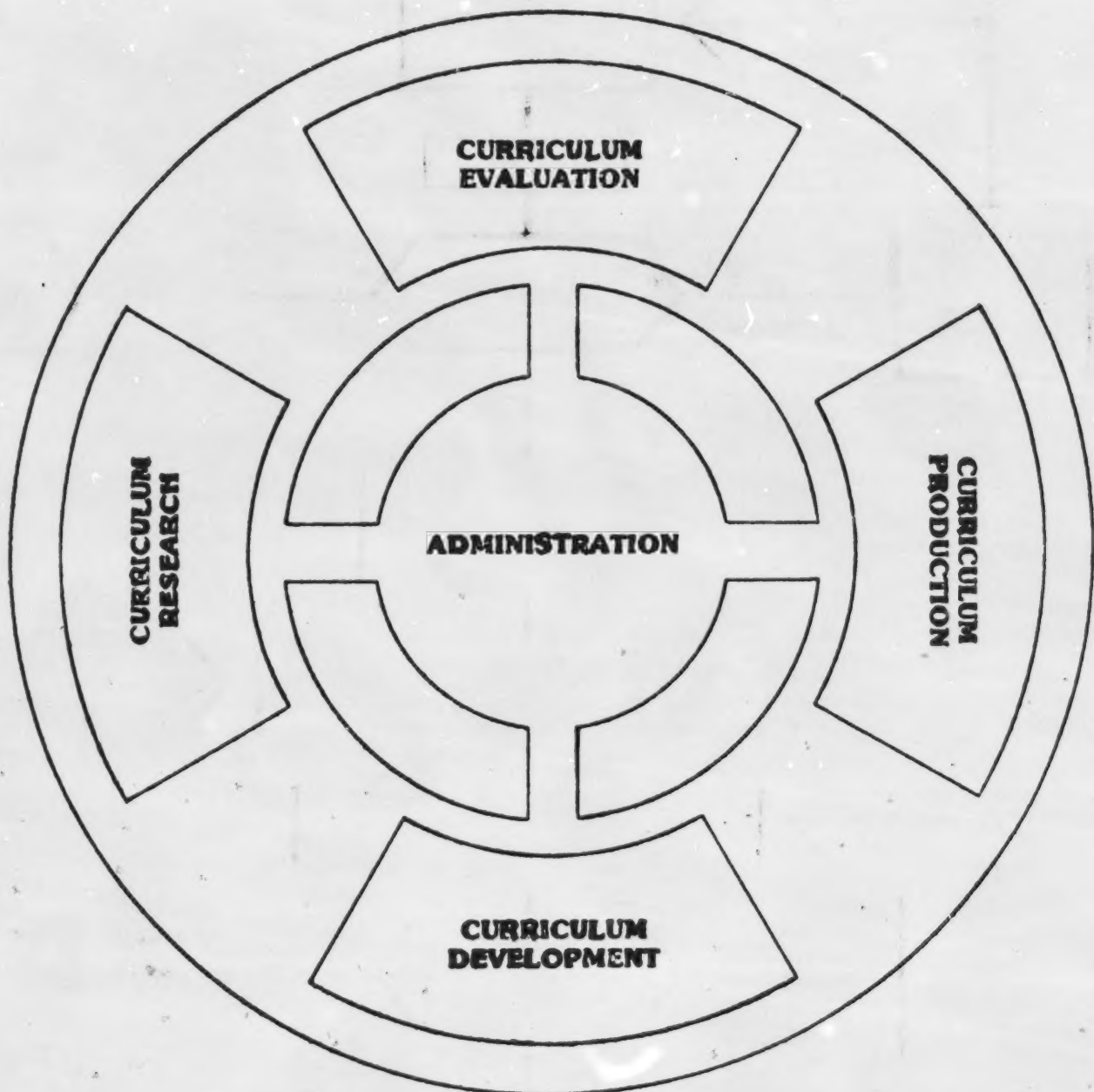
The United Indians of All Tribes Foundation program was a very great experience for all concerned. The first meeting between the staff and the community took place at a large dinner which was planned as an orientation for the community about the program and as an implementation of step one. The community members, all from the Native American community of Seattle, divided into groups from four geographical areas of Seattle and chose curriculum committee members to represent their city area. They also listed curriculum subjects which they felt would be appropriate for the development of Native American curriculum. The members of the Curriculum Committee were chosen for their interest in education and their time commitments and their ability to speak up at curriculum committee meetings. Of the twelve members chosen, one was a teacher's assistant in the Seattle Public Schools and the remainder were not associated with the Public School System. The job of the Curriculum Committee was immense. First, they were to individually develop skills in curriculum development, produce curriculum and complete all the steps as described in the community in-put process. As well, the program called for community cultural classes to be held for five hundred Native American people. The Curriculum Committee was to develop the curriculum for the cultural classes also.

The work began. (The Curriculum Committee eventually produced a book about Chief Sealth for use in the Seattle Public School System. They went through the process as

DECISION MAKING PROCESS



MANAGEMENT PLAN FOR CURRICULUM DEVELOPMENT



power was distributed among all the staff.

The objective of instituting the Knowledge Management Plan was to decondition preconceived notions about the role of the educational technician. Historically the educational technician was the policy maker for the development of educational material. By introducing the new management plan we hoped that each of us would be better able to understand consensus decision - making. With such an understanding, we would then be better prepared to observe and respect the directions of the Curriculum Committee as well as implement such directions. In a sense, an elder of the Warm Springs Reservation in Oregon said it best. "We don't necessarily want smart college students who can take us to the moon, but we would rather have wise college students who can feed our grandchildren and care for the needs of the earth." Technological development for the sake of technological development is, in too many instances, dangerous to local communities and ultimately, damaging to the community of earth. We wanted to learn to work within the environmental needs of our local community and not conform to the competitiveness of a technological race between technicians, who are enclosed within their profession and who cannot see beyond research.

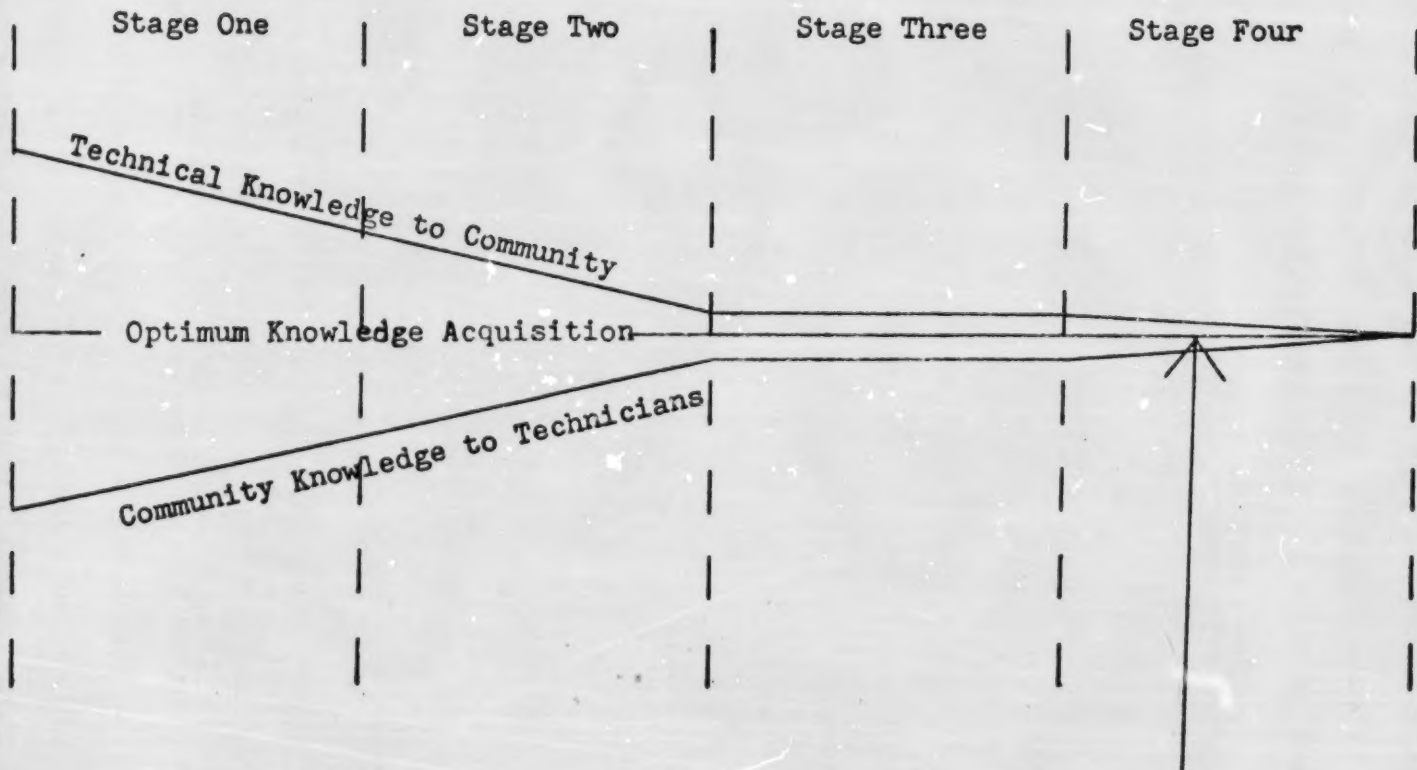
Reaching the position of respecting the community was not an easy task. It was accomplished to a great extent but certainly did not reach a total success. The realization that we were susceptible to corrupt the deconditioned state of

our attitudes about education caused us to seek a system which would check overzealous ambitions. The system which seemed the best and most feasible was the transference of our skills to the Curriculum Committee. With educational skills, the Curriculum Committee would have a knowledge base from which to analyse and revise the educational technician's narrow conclusions. Our conclusions! Through the community in-put process we set out to transfer skills in curriculum development, educational management and evaluation. It was to eventually increase the effectiveness of community in-put because it caused the Curriculum Committee to have a greater confidence in their ability to analyze and revise. And, eventually, the Curriculum Committee began to disagree with the technicians, disagree with evaluation results and impose the community concerns upon the program development. (See Chart 3)

The Curriculum Committee began to develop a perspective of the program objectives which was articulated clearly and had the spirit of the Native American concerns at its heart. The technician was finally relegated to being a technician. To some, the change of role was very difficult. Each of us had to search for a personal commitment to the process. We had sessions among ourselves about the need to continue increasing community control and finally reached a consensus that our egos and personal inadequacies were not enough to reverse the course we had chosen. The community in-put

Chart 3

Knowledge Transferred



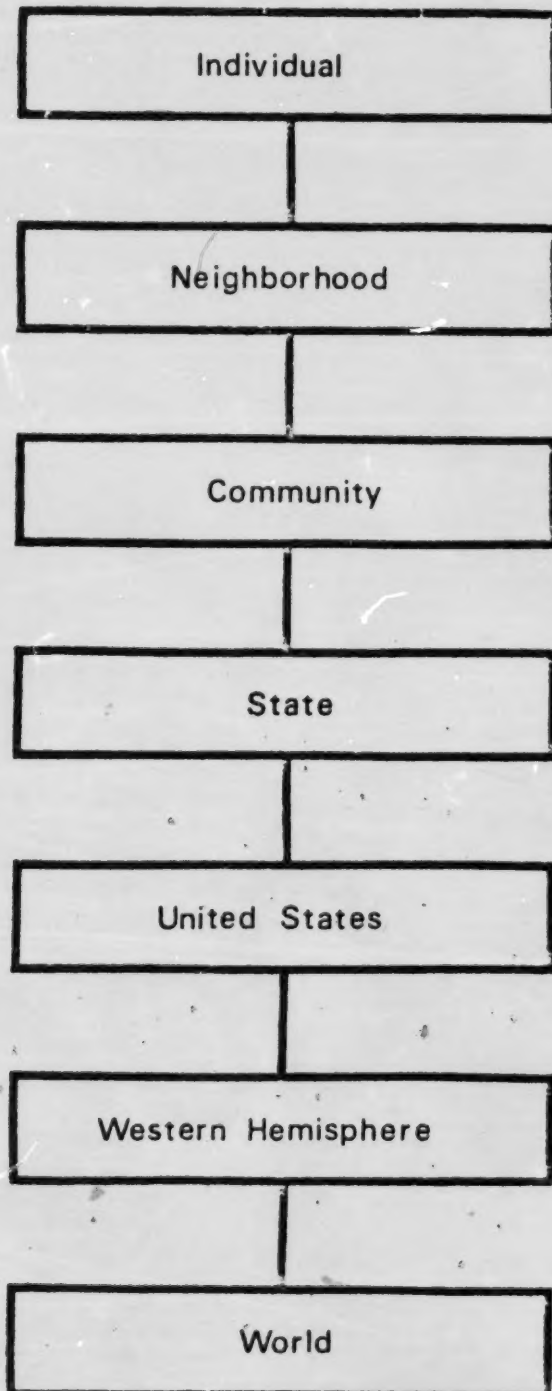
Both groups
develop a working
relationship based
on the knowledge
acquisition

process, as a socially just process, prevailed. (Note: During work with this process concept, the Native Community at the Northern Cheyenne Reservation in Montana developed a comparison of Middle - Class Curriculum and Native American Curriculum. See Chart 4.)

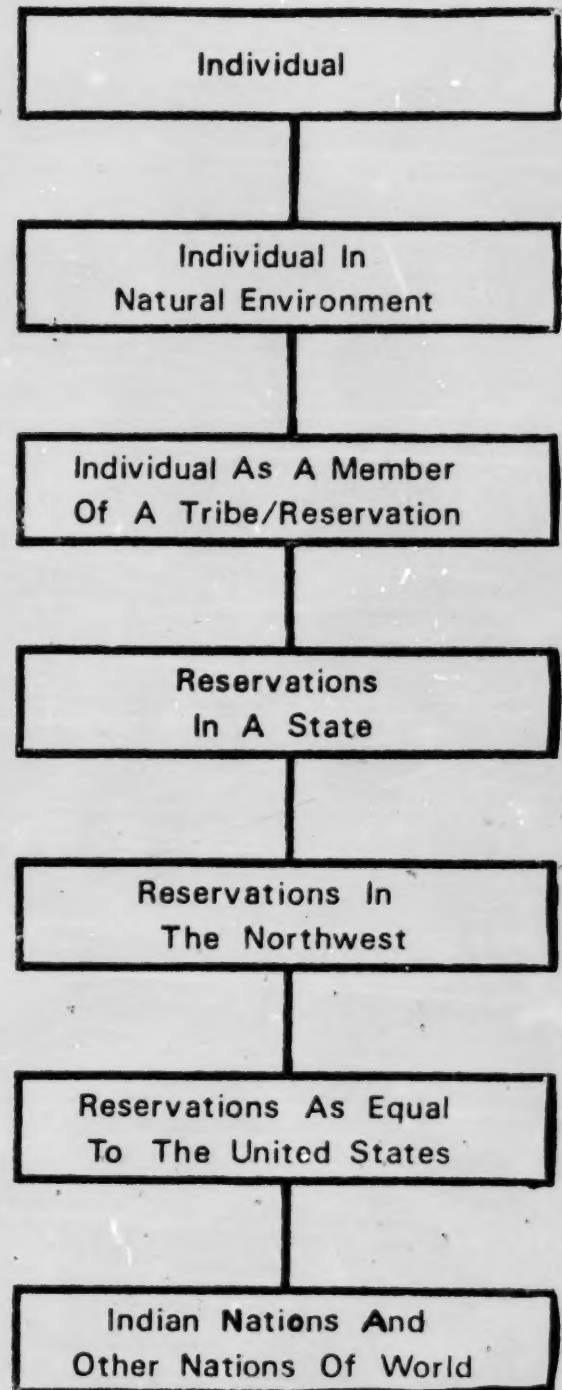
Evaluation was the final concern of the Curriculum Committee. They were not satisfied with the evaluation processebecause it did not have an adequate community-based analysis. The consumers of the program were not included to the extent that the evaluation reports reflected the community perceptions of the program. Within that concern a new evaluation approach was developed. It was never tested, but plans are in development to clarify the process and include it in the formal evaluation of the program. (See Chart 5 for an example of the proposed new evaluation model.)

The project is one year old. There are many new concepts to learn before concensus or community in-put is adequate. The educators have weathered the decoditioning and the community is stronger for their efforts. One must look to the institutions which produce such competitive students and ask why? The challenge is clear. Can we stop the technological dehumanizing instruction? The Native American education program was an experience which I would never give up. It taught me to trust people who were not college educated, or who were not professionals. And, maybe this spirit of human relations will affect my lifetime for the

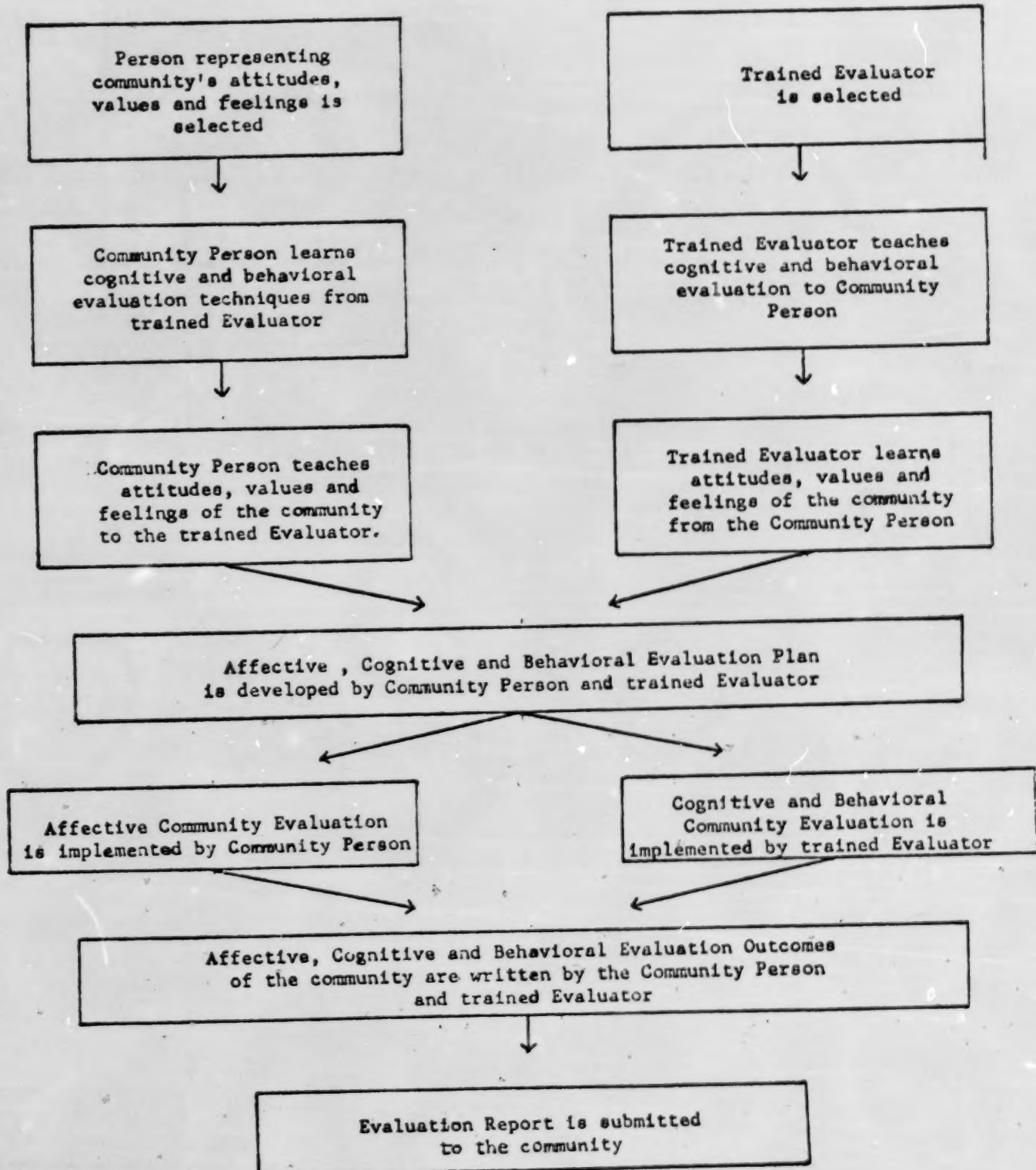
U.S. PUBLIC SCHOOLS
MIDDLE-CLASS
CURRICULUM CONTINUUM



PACIFIC NORTHWEST
NATIVE AMERICAN
CURRICULUM CONTINUUM



COMMUNITY CONTINUITY EVALUATION PROCESS



good. It certainly deserves attention from those who are lost in the environment of competition and technology, and as a consequence, have lost the path of human relations.

The cohesiveness of this program was communication and coordination. Communication between the curriculum committee and program staff was facilitated by social dinners. We both learned about each other and began to realize the strength in concensus support, i.e. we all believed in improving education and we all realized that personal compromise to integrate into community control was necessary for the program to succeed. Coordination, as well, was an important factor adding to the success of the program. The coordination between the institutions of education was of prime importance to the success of the project. Therefore the Dissemination Board was organized. The Dissemination Board was an advisory board to the Curriculum Committee and Program Staff. Its membership consisted of the Washington State Director of Curriculum and Supervision, the Special Assistant to the Regional Commissioner of Education for HEW Region X, the Director of Curriculum Evaluation for the Seattle Public Schools, a Lawyer, an Anthropologist, the Director of Early Childhood for the Seattle/King County Intermediate School District, Native American Students who were doing graduate study in evaluation and teaching at the University of Washington, Indian Educators from local Institutions of Higher Education and members of the Seattle Indian Community. The Dissemination Boeard was to serve several purposes. It was

to cause communications between its members, educate itself enough to expand curriculum evaluation from technical to community concerns, and establish itself as a review and acceptance organization which would advocate dissemination of the curriculum products into the public school system. The Chief Sealh book will be the first subject of the Dissemination Board. Its function will be defined concretely during 1975 - 1976. And of course, evaluation of its effectiveness will not be known until the board has made decisions about the United Indians of All Tribes Foundation produced curriculum. Coordination and communication had to travel the distance from technicians to community members until it reached community members and policy - makers of city, county, state and federal education institutions. A large step for the community members to take in one year. Their path took them from very little knowledge about the general concepts of public education to the specific concepts of curriculum development for public schools (They attended curriculum workshops and produced a book, attended evaluation workshops and challenged the approach of professional evaluators, and attended educational management workshops and challenged the management of the United Indians educational project.), to finally, dialogue and negotiation with the top educational policy - makers in the region. A journey filled with give and take from all parties involved.

The process was successfully implemented. It caused

the community to control curriculum development and program development. It gave a group of community members the knowledge and confidence to discuss education policy with top policy - makers of education. It taught education technicians that the community concerns in education were not faulty, unrealistic, but were reflections of the spirit of the Native American Community. And, that technicians were not members of the community until they joined the community, the community which welcomed them and learned from them. And, the educational technicians, in turn, reversed their position that educational curriculum policy was their only responsibility. As for the consumers of the curriculum, the general Native American Community, they evaluated the Chief Sealath Book as one which had a special spirit, a book of feeling. The program will continue for three more years and the community in-put process will be sophisticated, refined and established.

The Native American members of the Title IV Indian Education Office in Washington D.C. has asked that the United Indians of All Tribes Foundation Program tour the United States. It has been shown to every Indian Title IV program in the United States and may become a general approach for Native American Education in the near future.

The Future . . .

Looking toward the future, the educator must be able to know the characteristics and the educational needs of the community. Equipped with such essential information, the technical educator will be able to assist in the development of community relevant education. Community education can be accomplished to a great extent if the educational technician will analyze the community and obtain data which describes public school attitudes, the extent of community in-put into curriculum, the relevance of school curriculum to the community, intercultural relevance of curriculum, and the ethnic composition of staff. Educational democracy is essential for the realization of equal educational opportunity. Included in this paper are five additional charts which will assist in a very simple manner. These charts are developed to ask the basic questions: What exists?, Where does the curriculum come from?, and Will the attitude of educators permit community relevant education under the existing system? Experience from work on the community in-put process has guided me to the conclusion that the educational technician must evaluate his commitment to the community. If the information from the following five charts (See charts 6 to 10) indicates that there is a negative relationship between curriculum and community lifestyle, then one must have the courage to challenge the educational system for relevant change. If

the charts indicate that the curriculum is clearly community relevant, then the educator must know the reasons. For example, is curriculum community relevant with all economic, social and racial people? If not, why not? Who is responsible for unequal educational opportunity? If unequal educational opportunity is confirmed as existing, what can be done to change this social injustice? Who holds the power to cause change? These questions are important to every educator who advocates equal educational opportunity. Asking of Native American children to give up their nationality or tribal identity for good grades is a moral disgrace to a country with such rich resources as the United States. The generations of Americans who have permitted unequal education must be identified and must be re-educated,

Educational power comes from educational policy-makers. And the educational policy - makers need information to make their decisions. This information comes from many sources. Sometimes it comes from in-house, or directly from the school district, other times it is mandated from state or federal legislation. Most often it comes from their educational background or from new educational research which is published by the educational technicians from the Institutions of Higher Education. Thus, the researcher becomes , in part, a policy - maker, someone who permits attitudes to develop in public school systems, curriculum to be developed in public school systems and personnel to be hired because they are

DETERMINE THE STATUS OF STAFF

STAFF ANALYSIS:

1. No _____ Yes _____ Concept: THE SOCIETY IN WHICH WE LIVE IS MULTI-ETHNIC.

a) Why?

- b) How is this concept used in your school's classroom, administration or community? Explain.

2. No _____ Yes _____ Concept: THE AMERICAN PEOPLE ARE A PRODUCT OF THE SUCCESSIVE AND CONTINUING INTERACTION AMONG ITS ETHNIC GROUPS BEGINNING WITH THE ORIGINAL INHABITANTS.

a) Why?

- b) How is this concept used in your school's classroom, administration or community? Explain.

3. No _____ Yes _____ Concept: SIMILARITIES AND DIFFERENCES ARE A BASIC CONDITION OF AMERICAN LIFE.

a) Why?

- b) How is this concept used in your school's classroom, administration or community? Explain.

4. No _____ Yes _____ Concept: THE INDIVIDUAL IN AMERICAN SOCIETY HAS THE RESOURCE OF ETHNICITY AS A BASIS FOR THE REALIZATION OF SELF-WORTH.

a) Why?

b) How is this concept used in your school's classroom, administration or community? Explain.

5. No _____ Yes _____ Concept: THE SCHOOL AS AN EDUCATIONAL INSTITUTION IS THE PRIME VEHICLE FOR THE REALIZATION OF THE PRINCIPLES.

a) Why?

b) How is this concept used in your school's classroom, administration or community? Explain.

c) How can this concept become a reality in your school's classrooms, administration or community?

EVALUATING COMMUNITY INPUT OF CURRICULUM

Has Community Input	Grade	Subject	No Community Input

EVALUATING SCHOOL CURRICULUM WITH LIFESTYLE IN COMMUNITY			
Curriculum In Schools Differs From Community Lifestyles	Curriculum Description	How Is The Curriculum Used In The Community?	Curriculum In Schools Equal Lifestyle In Community
	Grade 1 Subject:		
	Subject:		
	Subject:		

EVALUATING INTER-CULTURAL CURRICULUM BY GRADE AND SUBJECTS

Anglo-Saxon	Grade	Subject	Black	Chicano	Native American	Asian

EVALUATING ETHNIC EMPLOYMENT IN SCHOOL

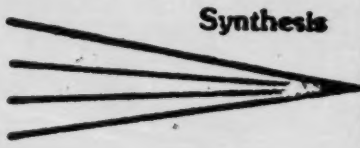
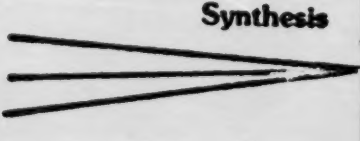
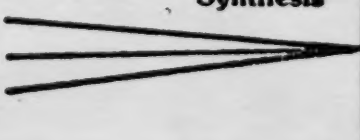
Anglo-Saxon	Employment	Black	Chicano	Native American	Asian
	Administrator 1. 2. 3. 4. Teachers Kindergarten Grade 1 Grade 2				

formally educated. In short, the professional educators attempt to redevelop economically underdeveloped communities in their own image. The cure being formal education and research. There is something to say for learning about contemporary society, if only to survive, but when the education by omission destroys a self-concept of a race of people, we must all call for justice. The last two charts which may be useful to policy-makers when they decide which direction education should be going. Chart 11, Continuum Development Process, proposes four stages of developing a new curriculum. These stages are general concepts which would need a great deal of community-school-educational technician communication and coordination. It is however a starting point for those who seek equal educational opportunity. Living in peace together and respecting each other is the basis of this concept. We must contribute to community development for the children of generations yet to come. Thus, we must seek an understanding of education which respects all people of this earth.

Diversity is one of the many complications which one must face. How can so many opinions be coordinated into a value which satisfies everyone. That question has haunted all of the staff at United Indians of All Tribes Foundation for the entire year. One solution has been the organization of the Dissemination Board. While it serves the purpose of assisting in the Title IV Program, it does not reach the

Chart 11

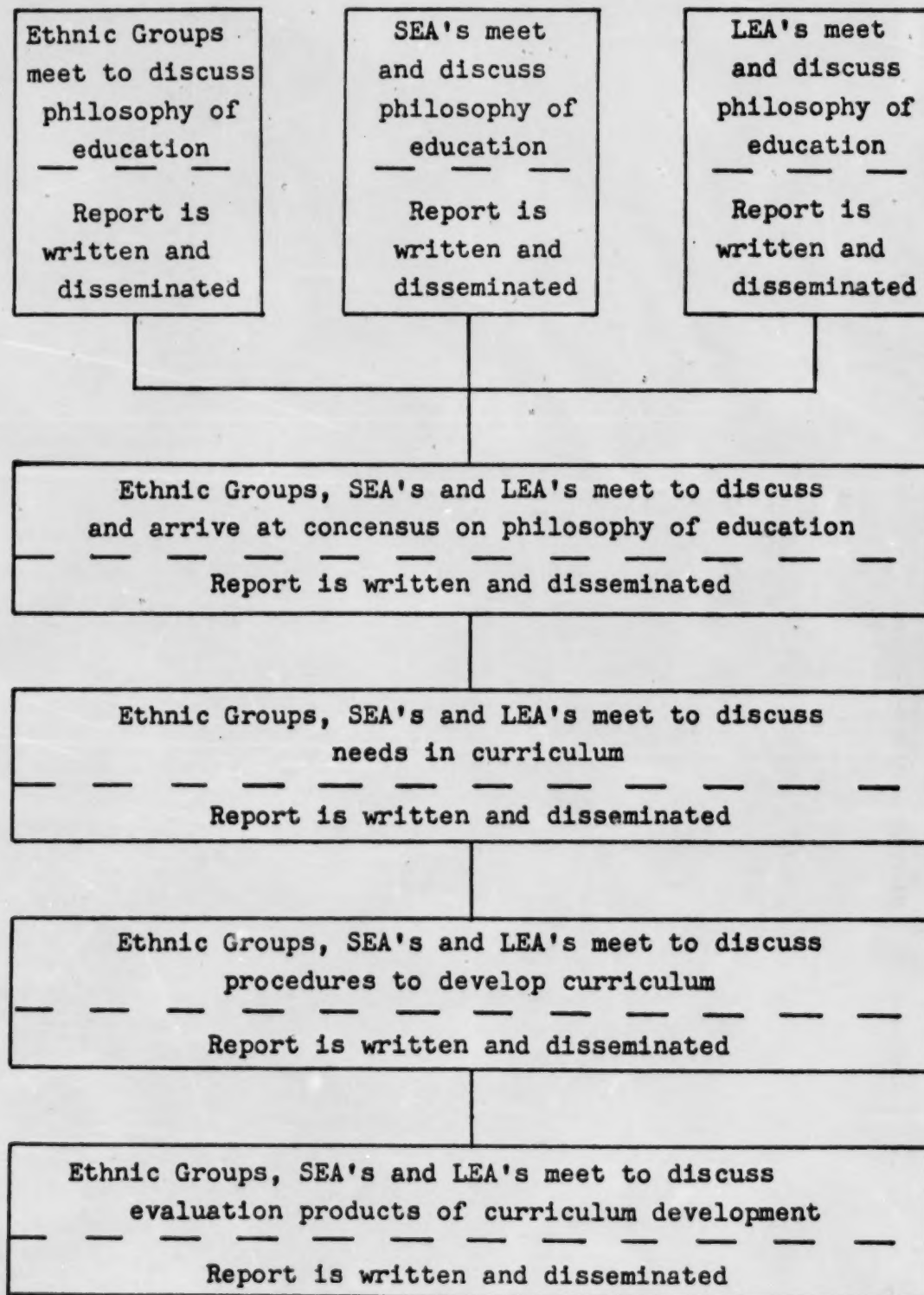
CONTINUUM DEVELOPMENT PROCESS

		Initial Research to Determine Continuum Compatibility	Continuum Subjects Designed. Resource: Native American Community & Public School	Continuum Developed. Resource: Native American Community & Public School	Continuum Products Evaluated. Populations: Native American Community & Public School
Level 1	K 1 2 3	 Synthesis	Level 1 Designed	Level 1 Developed	Level 1 Evaluated
Level 2	4 5 6	 Synthesis	Level 2 Designed	Level 2 Developed	Level 2 Evaluated
Level 3	7 8 9	 Synthesis	Level 3 Designed	Level 3 Developed	Level 3 Evaluated
Level 4	10 11 12	 Synthesis	Level 4 Designed	Level 4 Developed	Level 4 Evaluated

policy-makers of the city, county, state and federal educational institutions. The answer is not an easy one. Chart 12, Community curriculum Development, was developed to assist in the regional coordination of educational policy for the three states, Oregon, Washington and Idaho. The coordination process explains how Ethnic Groups, State Educational Agencies and Local Educational Agencies (school districts) could develop common philosophies of education for their region. It was very helpful to the desegregation agency for Region X and was attempted on a smaller scale. It did, however, have positive results. Information was distributed from each group about their definitions of education and each learned that the definition was not common. They then set out to coordinate their resources to accomplish the development of a common definition. This process is submitted as an example of an approach. It may be helpful to some areas who do not have a common definition of education or who may need coordination developed between the three parties.

In conclusion, the community in-put process was very useful for the redistribution of knowledge. It broke the knowledge market apart. It defined a role for the educational technician which was much different than the historically defined role of educators. It assisted in producing a book, The Story of Chief Sealath. The success of community control is a story which deserves much more analysis and will be

PLANNING COMMUNITY CURRICULUM DEVELOPMENT



evaluated for another three years to seek refinement. It is one episode in the life of education which seeks to realize educational democracy through equal education opportunity. If successful, it will develop a positive self-concept for the children of those thousands of Americans who were forced to deny their nationality to achieve good grades in public schools. Hopefully, in the near future, "A Navajo will return from an educational institution as a Navajo."